Fellowship in Prayer

"For a world united in prayer"

"O God, teach us how to appropriate the beauty and the joy that are set in the midst of the world's darkness. May we accept them as a manifestation of Thy love. Through them may we come to see in Thee, and to desire from Thee, 'the beauty of holiness,' that our joy may be full. Amen."

Volume VII June, 1956 Number 3

OUR PURPOSE

"To promote the practice of prayer among *all* religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind."

FELLOWSHIP IN PRAYER

22 E. 29th Street New York 16, N.Y.

Volume VII June, 1956 Number 3

PEACE AND CONTENTMENT

My crown is in my heart, not on my head;
Not decked with diamonds, and Indian stones,
Nor to be seen: my crown is called Content;
A crown it is that seldom Kings enjoy.

-- William Shakespeare.

Joseph Addison once said, "A contented mind is the greatest blessing a man can enjoy in this world." That this is true we are quite ready to believe, but the sad fact is that there are many people who never attain that much-to-be-desired state of mind called peace and contentment. What is to be done about it? What is the way to find a genuine peace and contentment in life? I have noticed that those who have found the most abiding peace and contentment acquired it through religious faith. The amazing thing about these people is that even in the presence of adversity and hardship they have managed to preserve within their hearts a deep joy and unquenchable delight in living.

When you live close to God, believing He watches over you and guides you, and when you earnestly try to do His will, you will get a deep and profound conviction that "whatever happens, happens for the best." You have no fear nor anxiety, no petulance with incorrigible conditions, no deep dark pessimism about the future. You simply have a sublime and trusting faith that in His own way, if you do your part earnestly and sincerely, God will take care of you.

-- *Norman Vincent Peale.*

* * *

TEACH US TO PRAY AND MEAN WHAT WE SAY

By Carl E. Holmes

The universality of the Lord's Prayer cuts across all denominations. It meets everyone's need at his own level when it is intelligently used. Unfortunately our thoughts often wander when saying it and our minds do not grasp the significance of the spiritual truth contained in this prayer. I believe that everyone should personalize the Lord's Prayer and make it completely his own. This is what it means to me:

OUR FATHER — We do not pray for ourselves alone. All men are Thy children and equally important to Thee.

WHO ART IN HEAVEN — It is the nature of God to be in heaven and the nature of man to be on earth. Each has his own place in the scheme of things. But as Thou art in heaven, so our desires and our thoughts should occasionally rise above earthly things.

HALLOWED BE THY NAME — Thy name is Holy and important. Help us to always reverence and respect it and never to take it in vain.

THY KINGDOM COME — May Thy righteousness reign in my heart and in the hearts of my fellowmen. Let not our worldly interests become so important that we ever forget that Thy Kingdom should always come first.

THY WILL BE DONE — In, through, with and by me, I have tried my will and it has failed. I now realize that Thy will is for the highest ultimate good and in proportion as I willingly obey Thee my true welfare will be promoted.

ON EARTH — Here, now, in the hearts and minds of all Thy children.

AS IT IS IN HEAVEN — Where Thy will is never challenged.

GIVE US THIS DAY OUR DAILY BREAD — Thou knowest my needs better than I do myself. But the gifts I particularly want are serenity, strength, courage and good cheer to face my daily tasks.

AND FORGIVE US OUR DEBTS — My shortcomings, mistakes, sins, trespasses and transgressions.

AS WE FORGIVE OUR DEBTORS — As I forgive those who have failed me, trespassed or sinned against me. I know that if I have an unforgiving heart I cannot expect Thy forgiveness.

AND LEAD US NOT INTO TEMPTATION — Thy laws are often far beyond my understanding. But I know that they were es-

tablished for the good of all men, that we might have peace and harmony in all our relationships. I know that it is often by temptation we are tried and educated but that temptation is not sin in itself. Guide me in my understanding of what is temptation and in an observance of all spiritual laws.

BUT — If I go astray.

DELIVER US FROM EVIL — Deliver me from the evil that is in my temptation. And help me to right any wrong I may have done.

FOR THINE IS THE KINGDOM — I would claim spiritual citizenship in Thy kingdom in which I desire to serve.

AND THE POWER — By which I can meet any situation or crisis in a way satisfactory to Thee.

AND THE GLORY — To Thee shall be the honor and the praise.

FOR EVER AND EVER, AMEN — So be it. So it is becoming according to Thy promises. I know now that everything I want can be accomplished by my faith in Thee.

oooOooo

FELLOWSHIP IN PRAYER

When you call upon the Lord Most High,
Stress not words like I and me and my;
Accent rather we and us and our,
If you'd have Him show His matchless power.

For a prayer is not a way whereby
Man's self-love the Lord would gratify,
But the means by which the Lord imparts
Good to those with fellow-feeling hearts.

When the world, with every soul therein,
Prays together, each for all as kin,
How stupendous God's rich blessings then!
How transformed will be our lives as men!

-- *Ralph S. Thorn.*

oooOooo

PRAYER

By Harry Halsey Starrett

TRUE PRAYER is communion with Divinity; it is the recognition of The Infinite by the finite; the surrender of the mortal will to The Divine Will.

Prayer, to be fruitful, must proceed out of a selfless and faithful heart; sincere prayer is, in truth, a declaration of faith; of a knowing that our every need is already provided; it opens the gate and allows the free flowing of God's beneficence through the channel which connects man with The Source of All Supply. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive" — this is the promise of The Master.

I believe every prayer should begin as a prayer of thanksgiving for the countless blessings we have already received from the gracious hand of a merciful Father for verily, gratitude is a Divine attribute and keeps us ever attuned to The Infinite.

Then we should pray for understanding that we may know even as we are known; that we may be able to separate "the wheat from the chaff" — the good from the evil, building the good into our characters and sublimating the evil to the bosom of The Father where it is purified and made perfect.

Next, the prayer for guidance— "Lead us in the paths of righteousness for Thy Name's sake"— that we may fulfill our mission here on earth as Christ fulfilled His mission, to the glory of God and to the uplift and betterment of all mankind. Then, that we may be worthy channels of His word, of His love, of His light, of His life, of His wisdom, of His sustaining grace, of His immeasurable bounty — of His All— and that we may be worthy to be chosen as His messengers to receive and give out His messages to all mankind which shall hasten the day when His love will fill the hearts of all men, extinguishing the flame of hate which burns within, thereby destroying, for all time, the cause of war.

Furthermore, we should ask The Father to teach us well, the lesson of humility, meekness and lowliness that we may come into His presence as little children "for of such is the kingdom of heaven."

As God is Omnipotent, Omniscient and Omnipresent and as there is, therefore, no place where He is not, He

must, forever, dwell within us and as He is all knowing, He must know, and The Master tells us He does know, our every need before we ask Him and so, when we pray let us turn our minds inwardly, in silence and with abiding faith, for "The Kingdom of God is within us".

The efficacy of prayer depends upon humility, gratitude, faith, benevolence and the surrender of man's will to The Divine Will. Humility is the key which opens The Divine ear to our supplications and His reservoir to our every need; gratitude for blessings already received; faith that our every need is already provided; benevolence — making our lives the living example of The Law of giving and receiving — "Freely ye give, freely ye receive". As we pass on to others that with which we have been endowed, we keep the channel open for the free and continuous flow of God's illimitable supply, then the surrender of our will to The Divine will— "Father, not my will but Thine be done."

oooOooo

DEDICATED HANDS

Oh Lord, that I may serve, teach me the way
To make my hands be ready, strong and sure,
To lift another's burdens every day,
Or help to keep the gift of life secure.
I want my hands to hold my brotherman
When doubt, despair or grief invade his life.
Let understanding that Christ taught span
The centuries to heal this pain and strife.
Then fold my searching hands in thoughtful prayer,
That through my heart and soul God's love may flow.
And let me do for others, deeds of care
Knowing that prayer will guide me as I go.
In service, fellowship and prayer I give
My hands, to keep the Christ-like way to live.

--Zelma S. Dennis.

oooOooo

THE SEEKERS

From time to time Fellowship in Prayer has made mention of an English organization, THE SEEKERS, established more than twenty-five years ago. Our April issue of 1952 outlined the efforts of this organization toward "the use of Prayer in everyday life", and gave a brief resume of its work.

We are indeed grateful for the friendship which has developed through the years, and which is expressed in the spring number of The Seekers' NEWS LETTER. We quote—

"FELLOWSHIP IN PRAYER

"It is with deep regret that we have learned of the passing of a revered and well-loved American, Mr. C.A. Evans of New York, founder of the movement 'Fellowship in Prayer'.

"His life was quietly and cheerfully devoted to the great purpose of uniting the world in prayer and he will be most sadly missed by all who worked with him, and by his many friends and devotees who helped in promoting what has grown to be a world-wide movement for peace. His wife had passed over but a few months before him and it is a consoling thought that he had not long to bear that sorrow.

"Mr. Evans founded and edited the magazine, FELLOWSHIP IN PRAYER, and the February number is a memorial one, in reverent tribute to his life and work. This simple little magazine, with a world-wide circulation, must be a very strong force in promoting the purpose of the Fellowship which is, in common with our own, to bring about that miracle which will make war on earth an impossibility.

"We, at the Seekers, have been in close touch with Mr. Evans and his co-workers in the Fellowship since 1952, and they link regularly with us in prayer for its spiritual and material progress. They have kindly sent us, from time to time, most heartening reports of help which, they have felt, was directly due to the 'link'. To quote from one of Mr. Evans' letters to us:—

"'. . . .I also feel that your prayers have been largely intrumental in keeping Fellowship in Prayer going the past two years. Our income has increased sufficiently to guarantee the publication of our magazine without drain upon personal funds. In fact, there is every reason to believe that the Lord is working with

us as never before. . .'

Miss K. G. Brown, Secretary of the Fellowship, has been devoted to its work from its inception. To her and to Mr. Evans' successor we send our heartfelt sympathy in their loss of a great leader and pray that they may ever be helped forward and guided in their splendid work."

* * *

Also from the same issue—

The following beautiful translation from Greek of an ancient interpretation of The Lord's Prayer—

LORD'S PRAYER

Our Father Who art in Heaven; Free from desecration forever be Thy ineffable Name. May Thy Kingdom come; May Thy Will be done, on Earth, even as it is in Heaven. Nourish us daily with Thy very Life, which is our Being, and forgive us when we wound Thee by our mistakes. Even so may we forgive Those who wound us. And when we are tested, be Thou Thyself with us, leaving us not alone during temptation, lest we fail. Enable us to withstand the wiles of those who have turned aside into paths of evil, but help us to remember that these too are Thy children, even though they have rebelled against Thee. And grant that we, Thy willing helpers, may assist in their reclamation. For Thou art wise, Thou art all-loving, Thou art all-powerful and Thine is our love and our willingness for ever and ever. Amen.

oooOooo

THE TWENTY-THIRD PSALM

By Emilie Coote

GOD — what does that word mean?

Every person who believes in God is convinced of His infinity. No word actually expresses infinity for the very use of a word sets a limit, and so it is with one's concept of infinite God. Our finite brains cannot comprehend the factual significance of this terminology, but the spiritual part of us — that essence which tells us we are "children of God" — recognizes Him as our Father. This recognition carries with it the responsibility to reflect Him; to prove our right to our divine origin by letting our consciousness of this heritage of God as our Father permeate our thinking and therefore initiate and effectuate all our actions.

One has a sympathetic appreciation of the ancient Mayan idea that the Great Force which controls the universe and all that is in it is too sacred even to be named by a man-made word. However, we require some way to denote Deity, and since words are our means to express our thoughts to one another, why not use capital letters? This tends to put the word in a special category, and one cannot write GOD without an added sense of reverence toward the Supreme Being.

GOD, being infinite, must be worshipped in an infinite variety of ways. No two people think exactly alike — even two eyes in one face do not see identically — and so it must be with the worship of GOD. Everyone has his own personal intimate thinking about GOD, and in reflecting GOD in his life each one of us recognizes that GOD is the Father of every human being who, in his turn, must be permitted to hold his individual concept of that Fatherhood. If one reads the Twenty-third Psalm with this in mind, the whole song becomes an inimitable prayer to inspire any worshipper of GOD.

The Lord is my Shepherd.

My only real protection and guidance are Spirit — GOD

I shall not want.

In GOD all my needs are fulfilled

He maketh me to lie down in green pastures.

Devotion to GOD leads me to dwell in pleasant places.

He restoreth my soul.

Recognition of GOD renews and makes whole my spirit.

He leadeth me in the paths of righteousness of his name's sake.

My life reflects its divine origin when I heed the Inner Voice — GOD.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.

The vicissitudes of Life cannot frighten or disturb or hurt me for I am inseparable from GOD.

Thy rod and thy staff they comfort me.

My reliance on GOD is my comfort.

Thou preparest a table before me in the presence of mine enemies.

The beneficence of knowing GOD fills my life.

Thou anointest my head with oil.

Realization of GOD is perpetual blessing.

My cup runneth over.

Contemplation of the perfection of GOD fills me with bliss.

Surely goodness and mercy shall follow me all the days of my life.

Goodness and mercy enfold me always.

And I will dwell in the house of the Lord forever.

And I am secure in GOD forever.

oooOooo

A CONTENTED MIND

By Grenville Kleiser

A CONTENTED MIND is a pearl of great price. It practices simplicity as a way of life. It has a steadfast faith in the goodness of God.

Faith is a spiritual power that fortifies courage, broadens the vision, strengthens the will, sweetens the disposition, purifies the mind, and establishes sincerity of purpose.

A CONTENTED MIND is a Christ-like mind. It chooses Christ as its standard of character and conduct. It seeks to do God's will and to keep His commandments.

A CONTENTED MIND is a prayerful mind. It prays reverently and regularly to God for guidance and protection. It looks to Him for instruction and inspiration. It surrenders its human will to His perfect divine will.

A CONTENTED MIND is a humble mind. It subordinates self and willingly serves others without thought of recognition or reward. It is free from false pride and self-exploitation. It avoids extremes and yields itself to the inevitable. It believes that life is ordered for the best.

A CONTENTED MIND is a patient mind. It waits quietly and hopefully for what is to come. To be patient in little things, to calmly bear everyday trials and annoyances of life is a mark of nobility.

A CONTENTED MIND is a magnanimous mind. It looks for the good, expects the good, and radiates the good. It is prompt to praise and appreciate. It is grateful for life's blessings. It is uniformly thoughtful and serene.

(From Manuscript left to Fellowship in Prayer).

oooOooo

Yes, in the poor man's garden grow
Far more than herbs and flowers,
Kind thoughts, contentment, peace of mind,
And joy for weary hours.

-- *Mary Howitt.*

oooOooo

J O Y

By Sara Robbins

JOY is the spice and flavor in the concoction of life. It emanates from a healthy, radiant personality—symbolizing the fountain of everlasting youth.

* * *

A joyous heart never wearies. A heavy heart tires easily. Joy is the symbol of youth—no matter what the age. To capture joy is to know the zest of life.

Joy is not an attribute one inherits, it is something one acquires. It is an emotion that can be developed, a mood which can be cultivated. Joy is a quality worthy of appropriating—and making into a perpetual habit.

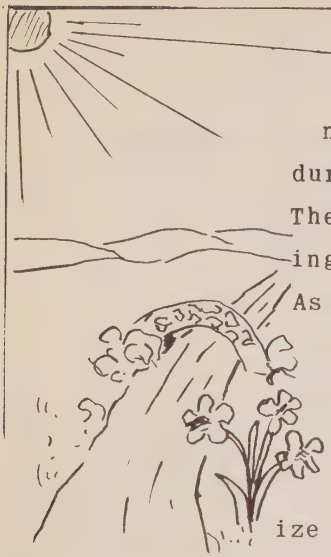
This inner effervescence is not to be confused with supercilious reactions, for joy is primarily a peaceful state of mind and a great love for life. It has been said—joy is the closest thing to God—for where there is joy there is neither anxiety nor pain, but the spirit of upliftment. Joy is the sun's rays on the thermometer of life, transmuting all things to a higher plane.

Joy is one health principle most people overlook. It has the power to stimulate the circulation and make every cell in the body bouyant with energy. *JOY is the great elixir of youth, the only rejuvenator of age.*

There is no greater stimulus toward a new undertaking than joy. It injects a courage to meet life daringly and audaciously. Joy sprays every incident with enchantment. It changes a mediocre situation to an interesting episode.

The world loves a joyous personality. The spirit of joy is like a magnet that calls forth response in every soul, its flavor is contagious. Joy is a feeling, a mood and anyone can attain it.

oooOooo



THE JOY OF LIVING

MEN too often act as if life were nothing more than hardships to be endured and difficulties to be overcome. They look upon what is happy or inspiring with eyes that really fail to see. As Wordsworth says of Peter Bell—

"A primrose by the river's brim
A yellow primrose was to him,
And it was nothing more."

But to stop now and then and realize that the world is fresh and buoyant and happy, will do much to keep the spirit young. We should be glad that we are alive, should tell ourselves often in the words of Charles Lamb: "I am in love with this green earth."

THE south wind is driving
His splendid cloud-horses
Through vast fields of blue.
The bare woods are singing,
The brooks in their courses
Are bubbling and springing
And dancing and leaping,
The violets peeping.
I'm glad to be living:
Aren't you?

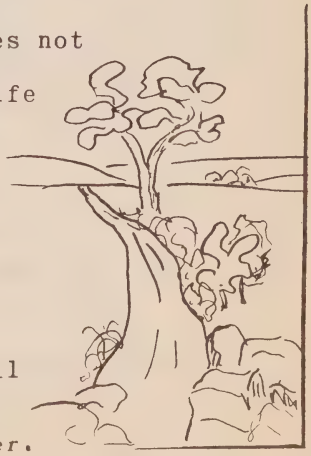
-- *Gamaliel Bradford.*

* * *

EVERYONE should find enjoyment in daily living—yes, even hourly as he goes along.

One should not wait for special occasions but rather liberate joy thoughts each day and extract constant happiness from his work.

Many of us fail to realize that joy is distinctly moral. It is a fruit of the spirit. As has been so well said, "We have no more right to pray for joy, if we are not doing the things that Jesus said would bring it, than we would have to ask interest in a savings bank in which we had never deposited money. Joy does not happen. It is a flower that springs from roots. It is the inevitable result of certain lines followed and laws obeyed, and so a matter of character. Therefore, we cannot say that joy is like a fine complexion, a distinct addition to the charm of the face, which yet would be structurally perfect without this charm. Joy is a feature, and the face that does not have it is disfigured. The Christian life that is joyless is a discredit to God, and a disgrace to itself."



* * *

Joy is the mainspring in the whole
Of endless Nature's calm rotation.
Joy moves the dazzling wheels that roll
In the great Time-piece of Creation.

-- *Schiller.*

* * *

HOW TO ENJOY THE HAPPIEST DAY OF YOUR LIFE

By Joseph Fort Newton

In Philadelphia Evening Bulletin

We can do anything for one day. So just for today, let us be unafraid of life, unafraid of death which is the shadow of life: unafraid to be happy, to enjoy the beautiful, to believe the best.

Just for today, let us live one day only, forgetting yesterday and tomorrow, and not trying to solve the whole problem of life at once.

Lincoln said, "A man is just as happy as he makes up his mind to be."

Suppose we make up our minds to be happy just for today, to adjust ourselves to what is our family, our business, our luck. To try to make the world over to suit us is a large order. If we cannot have what we like, maybe we can like what we have.

So just for today, let us be agreeable, responsive, cheerful, charitable, be our best, dress our best, walk softly, praise people for what they do, not criticize them for what they cannot do, and if we find fault, let us forgive it and forget.

(Sent by Mrs. Frank W. Lovejoy)

oooOooo

A LITTLE MORE KINDNESS

It's so easy to see other's failings,
But to lessen our worries we'll find,
When the small faults of others annoy us,
It pays...to be just a bit blind.

For words that are hastily spoken,
Cause sorrow and loss of good will,
So when tempted to censure another,
It often is best...to keep still.

These two simple rules keep small troubles
From growing, and bring peace of mind;
And one useful lesson they surely will teach,
That of being a little more kind!

-- *Anna M. Carroll.*

* * *

BRIDGES

Do we ever give any special thought
To material bridges we cross in life?
The pattern conceived in the mind of man,
Then the labor, material and time
Spent in creating these works of art,
For such they are, with pillars and carved arches
Across which the van of men ever marches.
Trestles at startling, dizzying heights
That man may view nature's hidden sights—
The scenic grandeur of mountain side,
The vastness of rivers deep and wide,
Or close at hand, visit cities and towns,
Or across the sea, England's moorlands and downs.
In America, Golden Gate Bridge with its magic length,
Suspension and Brooklyn with massive strength—
Girders and cables, arches and spans,
Creation of man and his miracle plans
To hold earth together so he may know
His neighbor wherever he cares to go.
Bridges on earth we see everywhere,
And there is one unseen,
Called the Bridge of Prayer,
And over this bridge we wend our way
To the Throne of God each passing day.
So whether of concrete, metal or stone,
Or the Bridge of Prayer, we are never alone.

-- *Ae'lis Churchill Chaphe.*

oooOooo

RE-THINKING MISSIONS

THE MISSION AND THE CHURCH

By William Ernest Hocking, D.D.

(Cont'd from April issue)

It was a perfectly natural desire on the part of the missionaries who went out to the Orient more than a century ago, and for those who followed them, to build up Christian churches as a permanent expression of their message and as the visible organ and instrument of its transmission. The Church seemed to them an essential feature of the entire Christian program. The Church, furthermore, had sent them out to win new peoples to its faith, and they took it as a matter of course that some corporate body must be formed to become the visible incarnation in these eastern lands of the principles of Christian life and truth which they were imparting.

Every student of history will recognize at once how difficult was the task which confronted those pioneer missionaries who undertook to build up the church structure which was to preserve, embody and transmit in each one of these countries the truths that they were endeavoring to plant in the hearts of their converts. It need not surprise us that the Church which they builded leaves much to be desired. It should be reckoned to their credit that they contributed as much as they did that has permanent value and real significance. The Church in missionary lands, in spite of the weaknesses has proved to be an important spiritual force. It is now carrying on the lines of work which the missionaries began, and new lines of activity which it has inaugurated on its own initiative. One of the most impressive evidences is the large list of striking Christian personalities and leaders who have been nurtured in the Church and through the influences which have flowed from it. A sympathetic visitor in the Orient, looking for constructive influences, can hardly be oblivious of the Church as a spiritualizing and civilizing agency.

It ought to have been a far more creative, inspiring and transforming force in the world that environs it than it has been or now is. It would have risen with greater breadth and power if more time had been taken to interpret the life of Christ and the central ideas of his teaching before these people were hurried on into the construction

of a permanent institution. The spirit of Christianity and its way of life have too often dropped to a place of secondary importance while the sphere and position of the Church have filled the foreground of attention in the missionary mind.

The ideal method of church creation would have been for the missionaries to present to the races the vital principles of Christianity, those truths and ideals of life which constitute the eternal aspects of it, and to have let this direct spiritual impact upon the Oriental peoples produce its peculiar type of organization so that the Church in these lands might have been from the first truly *indigenous*. Under this method Christianity would have come to the Orient as a fresh inspiration, a new sense of the certainty of God, a new redemptive power, and a transforming spirit, not as a fixed unalterable type of institution.

If that could have happened those who responded to the message would slowly have found their place as living members of the universal Church. Instead of a rigid institution, it would have been a group or a fellowship of believers and seekers of many names and types, all cooperating in life and spirit to interpret in fresh ways the religion of Christ in India, in Burma, in China, in Japan. Many times during the history of western Christianity men's hearts have turned from the rigidity of the ecclesiastical institution, and they have longed for the Eternal Gospel through a universal Church. It has always been well nigh impossible in the western world to break through the folds and bands which a long historical development has woven around the spiritual faith that had its birth in Galilee. Experiments in number have been tried to effect a return to the simplicity of the Gospel, and to inaugurate a movement free enough and spiritual enough to grow into a universal Church. Every such experiment in the West, however, finds itself in rivalry with the churches of the ecclesiastical type already holding the field.

Might not a beginning have been made in these missionary lands of a Church after the order of this "Eternal Gospel," which could in its unfolding processes have revealed in broad lines the nature and scope of a universal Church?

Two questions are perhaps vain ones to ask as we look back over the past, for such a free church creation was

impossible of realization. The missionaries who went out had grown up in the circles of the Protestantism of that period and they could hardly be expected to approach their task with their minds detached from rigid forms and molds.

The result was that they put down a foreign-made system upon the minds of their converts. They ignored the racial habits of the people among whom they worked. Feeling as they did that non-Christian religions were "false" and "idolatrous," they had little appreciation even for the nobler traits of religion and worship which they found. That was an unfortunate beginning and it has meant a serious loss to the whole missionary enterprise of the century. No one can blame these men and women for the intellectual atmosphere and inherited attitudes of their time but one can wish the Christian Church in the Orient might have come to birth under somewhat more favoring circumstances.

The missionary endeavor had its birth at a time when the Church was divided into a large number of separate denominational church communions, with widely different conceptions of organization and government, with a variety of forms of worship and sacrament, and with varying emphasis on what were considered essential points of doctrine and belief. This situation brought and has continued to bring a large amount of confusion to the minds of the people in missionary lands. It constitutes a major scandal of Christianity for those who look upon it from the outside. But the missionaries were not themselves to blame for the cleavages and divisive tendencies in the Church. Those things sprang out of conditions over which they had no control. The defects which appear in the missionary Church can all be traced to weaknesses in the Church at home. In many respects the missionaries of the creative period rose well above the general level of the churches at home, certainly in faith, in courage and in the spirit of adventure.

But it would be a quite unfair consideration of the facts if this critical estimate were taken to be a full account of the Church as it really is. There are large churches in the important coast cities of China, and in the great centers of life in India and Japan which are notable for their spiritual power and impressive interpretation of Christianity. Where the congregation has been under the influence of an exceptional missionary, and where the Sunday School has made an

effective preparation, the church work and the church services compare favorably with similar ones in American cities. There is an occasional city church to be found in the greatest centers of population where well-trained laymen have a public influence and a range of religious and moral activity quite comparable to those in the best churches at home.

"Institutional churches," which carry on a variety of social, educational and recreational activities are not numerous, but some are to be found which match in good degree the work done in similar churches in America. When we pass from outstanding churches to the ordinary churches scattered about in cities and villages the story to be told is not all that one could wish.

Among the changes that are most often referred to by Christian leaders as urgently needed if the Church is to become an adequate organ of spiritual life, the one that would certainly come first would be a change away from sectarianism, and a narrow denominationalism, and in the direction of complete Christian cooperation. Missionaries in the future ought to leave all their sectarian baggage behind and work for a unified Christianity and a universal Church. But much more is needed. The existing denominations at home must rise above their separate entities and cooperate in a world-wide expansion of Christianity as urgent and essential at home as it is abroad.

The spirit of cooperative effort has been growing in depth and volume in recent years on all of these missionary fields in the Orient and some measure of united action is already not only in sight but in actual operation. It is in many ways an advantage to have in all lands varying shades of thought and interpretation and a different emphasis on significant points of organization and practice if they can be maintained without interfering with unity of spirit and without interrupting cooperative work for common ends. Conformity is by no means desirable. Differences of thought and emphasis should be welcomed. They become tragic only when each one of those who disagree claims to be infallibly right, when each excludes the other from fellowship, or when the disagreements reach the point of engendering hate and bitterness and defeat the possibility of sharing life, ideals and common purposes.

There are already some signs of growing unity.

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PROGRESS NOTED

On May 14, 1956, The New York Times published an excellent article by Stanley Rowland, Jr. entitled, "Church Foreign Missions Meet Anti-West Challenge". Mr. Rowland clearly states the twin challenge of Communism and the anti-western (and anti-white) sentiment in Africa and Asia, emphasizing the suspicion under which the Western missionaries are sometimes scored as apostles of colonialism, imperialism or "white supremacy".

The article points out that a paramount fact of missionary life today is the general revolt against such colonialism, imperialism and white supremacy, a revolt which has come about, in part, through education and teachings of Christianity, and the opening of undeveloped areas. Today, Christians are paying a price— not for their teachings, but for their failure to consistently practice what they have taught. The Communists have been alert to capitalize on these sentiments. Missionaries abroad are acutely embarrassed by racial segregation in the south of the United States and in the Union of South Africa.

In his travels and studies, Mr. Rowland has found that the challenge is being met in various ways. Both Protestant and Catholic churches are striving to disassociate Christianity from a white and Western orientation and to associate it with the struggles of all races for equality and betterment. In Asia and Africa, church direction and evangelism are being given over to native clergy and missionaries are being sent from various countries as teachers, social service workers, medical and health education leaders and scientists. Indigenous churches and native hierarchies are being built and funds are given for relief, education and health programs.

While Mr. Rowland says the success of modern missions is difficult to measure, the article is studded with heartwarming statistics and examples of the breaking down of old prejudices and restrictions within the churches themselves, which point toward definite progress to a Christianity that is both international and interracial.

Let us prayerfully seek to keep our own thoughts clear that we may really practice what we preach and teach by example— true missionaries to the world.

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Overflowing Joy

From JUST FOR TODAY *By James Keller*

We all know the joyous, inspirational music of the great composer Joseph Haydn. When asked, after one of his recitals, how his religious music took on such a joyous note, he replied, *"For me the very thought of God is one of joy, and this intense feeling of happiness cannot help but overflow into my music."*

For many people the thought of God is slightly forbidding. It shouldn't be. When we think of the divine Presence, always with us, always supporting us, we should be able to live more creatively—closer to God. And through this closeness and the joy resulting from it we can make happier the lives of those we meet in everyday life.

"... enter thou into the joy of my Lord."
(Matthew 25:21)

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LIFE'S MUSIC

I entered a great Church one Sabbath day
Just as the organist began to play;
Down through the aisle the tide of music swept,
In mind and soul its glorious message crept!

Watching the hands that touched the organ keys
I learned a lesson that left thoughts like these—
From white keys and black keys the music came,
For Life's melody you must use the same!

Major notes of joy, minor notes of pain,
White keys and black keys join in Life's sweet strain.
God, the Musician, will teach you to play,
And bring Heaven's glory into each day!

-- *W. J. Thompson.*

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APPRECIATION

Miss Emmy Lou Schweigert, long interested in Fellowship in Prayer, and a dear friend of both Mr. and Mrs. Carl Evans for many years, has graciously accepted an invitation to become an advisor in the Southern Zone.

The responsibility of an advisor is to advise, suggest and extend the work of Fellowship in Prayer and Miss Schweigert is admirably fitted to be of great help. She has been in foreign missions and in educational work in schools from New Jersey to New Mexico and was on the foreign field — in India — for seven years.

We are grateful for Miss Schweigert's deep interest and heartily welcome her to our advisory group.

We take pleasure, too, in introducing a new name among our Contributing Editors—Mr. Ralph S. Thorn. Mr. Thorn, after many years in Church work, has just recently retired from his pulpit to become busier than ever in behalf of his fellowmen. We are grateful for this addition to our staff of Contributors—and to Mrs. Thorn and their several daughters who, too, are giving of their talents to the principles for which Fellowship in Prayer is working diligently.

Gratitude flows continuously from our hearts for the sustaining help of those advisors and editors who make Fellowship in Prayer possible.

We greatly appreciate the vignettes on the center spread by Miss La Verne Moritz; and the following articles—

PEACE AND CONTENTMENT	From THE SPIRITUAL DIARY *edited by Bennie Caroline Hall.*
TEACH US TO PRAY AND MEAN WHAT WE SAY	*By Carl E. Holmes.*
DEDICATED HANDS	*By Zelma S. Dennis.*
THE TWENTY-THIRD PSALM	*By Emilie Coote.*
JOY	*By Sara Robbins.*
HOW TO ENJOY THE HAPPIEST DAY OF YOUR LIFE	*By Joseph Fort Newton (Sent by Mrs. Frank W. Lovejoy).*
A LITTLE MORE KINDNESS	*By Anna M. Carroll.*
BRIDGES	*By Ae'lis Churchill Chaphe.*
OVERFLOWING JOY	*By James Keller (Used by courtesy of the Author).*

NOTICES and COMMENTS

MRS. LELAND EGGLESTON COFER. In June of 1951, Mrs. Cofer, of Florida and New York, became interested in Fellowship in Prayer and a short time later became an active advisor. However, during recent months, she has been a "silent" member due to prolonged illness and she passed away on May 22. We do so appreciate all Mrs. Cofer did to further Fellowship in Prayer and we extend sympathy to her family.

NEW BOOKS. Fellowship in Prayer is grateful for the several books and inspirational pamphlets which have been recently donated to its library. Our sincere thanks to the donors—Mrs. Marie Barrow of Memphis, Tenn., Miss Wilma Reiter of Ft. Wayne, Ind., and Mr. Harry Halsey Starrett of Lima, Ohio.

FELLOWSHIP IN PRAYER. The greater interest and participation in Fellowship in Prayer as manifested in all parts of the world is, indeed, very gratifying and encouraging. The world's need of a Spiritual Renaissance is continually stressed. We are all challenged to go forward with increased faith and hope, rededicating our lives to God and His Service, and doing our part in helping to bring in His Kingdom of Love and Peace.

We acknowledge with gratitude the lists of names sent to us and we have been glad to send them copies of the publication and an invitation to work with us. In sending in these names, you are helping to extend FELLOWSHIP IN PRAYER throughout the world.

The subscription rate is $2.00 per year which helps, but does not cover the cost. Additional contributions are necessary to carry the work and are earnestly solicited.

Mr. Ralph S. Thorn has expressed a thought in the name of our founder to whose memory we continue almost daily to receive tributes—

E very
V oice
A dds
N ew
S trength!

GOD bless you all in your efforts!

oooOooo

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"Facing The Dawn"

"Sunrise and Morning Star,
And one clear call to give,
And may there be no clouding of the skies
When I set forth to life.
But such a glow, as shining seems ablaze,
Too full for shade or night,
When that which drew from out the sun's vast rays
Bursts into light.

Daylight and morning Bell,
And after that to work;
And may there be no soft and subtle spell
To make me shirk.
For though into the maze of toil and strife,
My tasks may set my way,
I hope to meet my Master, life to life,
As I shall live this day!"

-- *William Hiram Foulkes.*

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Fellowship in Prayer
22 East 29th Street
New York 16, N. Y.

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